

Apostolick Charity,
ITS
Nature and Excellence
CONSIDER'D.
IN A
DISCOURSE
Upon Dan. 12. 3.

Preached at St. Paul's, at the Ordination
of some Protestant Missionaries to be sent into the
Plantations.

To which is Prefixt,
*A General View of the English Colonies in America, with respect to
Religion; in order to shew what Provision is wanting for the Pro-
pagation of Christianity in those Parts.*
*Together with Proposals for the Promoting the same: And to induce
such of the Clergy of this Kingdom, as are Persons of Sobriety and
Abilities to accept of a Mission.*

And to which is subjoin'd
The Author's Circular Letter lately sent to the Clergy there.

By **Thomas Bray, D. D.**

L O N D O N,
Printed by E. Holt for William Hawes, at the Sign of the Rose
in Ludgate-Street, 1709.

United Philanthropic A

Association of the City of New York

and the County of New York

for the relief of the poor

and the aged and infirm

of the City of New York

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for the relief of the poor

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and the County of New York

TO THE
Right Honourable
FRANCIS,
Lord GUILFORD.

My Lord,

Dedications are then least liable to just Exception, when they are intended merely for Grateful Acknowledgments. And if ever such are due to any, surely they must be doubly so to one, who has Buoy'd up a Design more dear to the Projector than his Life and Fortune, and himself, from sinking under the Weight and Burden of it. This, my Lord, has been one Instance of Your Lordship's Christian Charity and Greatness of Mind, amongst those many others which render you so Great an Ornament of our English Nobility, and so much the Growing Hopes of our Nation. You have look'd upon

The Epistle Dedicatory.

a Design of Raising Libraries in America, as the Building of so many Fortresses, and Batteries, from whence to storm the Kingdom of Darkness, and a laying up inexhaustible Magazines of Provision and Armour to maintain the War, till it be quite destroy'd; and, like a true Christian Hero, have put yourself at the Head of those worthy Gentlemen, who have Listed themselves in the Service, and who undertake, as well at their own Charge, as by the Contributions of others, to maintain and carry on the War.

And now, my Lord, having not only found so great a General for our Cause, but such Noble Supplies coming in to our Assistance, since your Lordship headed it, I shall hasten with all the Expedition possible, with the Happy News to the **American Strand**; where, if our **Herbert** proves a Prophet, your Name will be ever Sweet and Glorious: And where there shall be no Endeavours wanting to make it so, which may be in the Power of him, who is,

My Lord,

Your Lordship's most Oblig'd,
Most Obedient,
Humble Servant,

Tho. Bray.

A GENERAL VIEW
OF THE
English Colonies in *AMERICA*.
With Respect to
RELIGION,
In order to shew what Provision is wanting for
the Propagation of *Christianity* in Those Parts.

<i>Colonies.</i>	<i>Parishes & Churches</i>	<i>Ministers.</i>	<i>Libraries</i>
I. <i>New-found-Land</i> Hath 5 or 6 English Set- tlements, wherein are near 500 Families, con- stantly upon the Island, besides the great Num- bers of Ship and Sea- men, who put in at wintering Seasons.			
II. <i>New-England.</i>	Well provided for the Propagation of Reli- gion in the <i>Independent</i> Way, having 110 Churches, together with an University; as also a Fund for the Propagation of the Faith amongst the Na- tive <i>Indians</i> . There is also 1 Church at <i>Boston</i> after the Church of <i>England</i> Form.		
		1 Minister. 1 Assistant.	1 Library.

Colonies.	Parishes & Churches	Ministers	Libraries
III. <i>New-York.</i>	1 Church in the Fort.	1 Minister in the Fort.	1 Library.
	1 Church in the City.	1 Minister in the City	
	2 <i>Dutch</i> Churches.	2 <i>Dutch</i> Ministers.	
	1 <i>French</i> Church.	1 <i>French</i> Minister.	
1. <i>Long-Island.</i>	13 Churches.	Not 1 Church of England Minister, tho' much desir'd in the <i>English</i> Part.	
<p>A populous Colony belonging to the Government of <i>New-York</i>, having in the East-part 10 <i>English</i> Towns, wherein are computed above 800 Families; and in the West-part 9 <i>Dutch</i> Towns, wherein are upwards of 500 Families.</p>			
2. <i>Albany,</i>	1 Church in the Fort for the Garrison, consisting of two Foot-Companies, and the <i>English</i> Inhabitants of the Town		
A large City, consisting of 400 Families, bordering upon the <i>Indians</i> , and belonging to the Government of <i>New York</i> .	1 <i>Dutch</i> Church.	1 <i>Dutch</i> Minister.	
	1 <i>French</i> Church.	1 <i>French</i> Minister.	
	1 <i>Swedish</i> Church.	1 <i>Swedish</i> Minister.	
IV. <i>East New Jersey</i>	In <i>East-Jersey</i> there are 8 Towns, no Church.	1 Minister going over	1 Library begun.
V. <i>West</i>	In this Province there are also several Towns.		
VI. <i>Pennsylvania.</i>	1 Church at <i>Philadelphia</i> , having a considerable Number of Church of England Protestants.	1 Minister. 1 School-Master.	1 Library.

	Colonies.	Parishes & Churches.	Ministers.	Libraries.
VII.	Mary-Land.	30 Parishes, but meanly Endow'd, the Country being but lately divided into Parishes, and the Churches but lately built, to the great Charge of the present Governour Colonel <i>Nicholson</i> , and the Country.	16 Ministers.	16 Libraries.
VIII.	Virginia.	50 Parishes, with 100 Churches and Chapels. There is also a Noble College now Erected, and Endowed by His present Majesty and the late Queen; and carry'd on from the first Foundation with the great Charge, Application, and Management of Colonel <i>Nicholson</i> , and the other Trustees and Governours thereof.	30 Ministers.	
IX.	North Carolina.	1 Church lately built at <i>Charles-Town</i> .	1 Minister going over.	1 Library.
X.	South			
XI.	Bermudas.	3 Tribes or Parishes, wherein are 9 Churches, and near 1000 Families.	3 Ministers.	3 Libraries.
XII.	Bahama Islands, viz.			
	1. Providence.	Has 80 Families with 1 Church lately built.	1 Minister.	
	2. Eleutheria.	Has about 20 Families.		

Colonies.

Colonies.	Parishes & Churches.	Ministers.	Libraries.
3. <i>Andros.</i>	Has several Families.		
XIII. <i>Jamaica.</i>	15 Parish-Churches.	8 Ministers.	2 Libraries begun.
XIV. <i>Anguilla.</i>	A poor Island, having several <i>English</i> upon it, but not able of themselves, to build a Church, nor maintain a Minister.		
XV. <i>St. Christophers</i>	6 Parish-Churches.	1 Minister.	1 Library begun.
XVI. <i>Antego.</i>	5 Churches.	3 Ministers.	1 Library begun.
XVII. <i>Mervis.</i>	3 Parish-Churches.	3 Ministers.	1 Library begun.
XVIII. <i>Monferrat.</i>	3 Parish-Churches.	3 Ministers.	
XIX. <i>Barbados.</i>	14 Parish-Churches.	14 Ministers.	
XX. <i>St. Vincents.</i>			

1. By what goes before it may appear, That several of our Colonies do want Churches and Parishes, and that one half at least of the Parishes want Ministers.
2. By Experience, as well as the Reason of the Thing, I'm convinc'd, That 100% laid out in a LIBRARY, is what will best induce a Learned and Sober Minister to go into the Service of any part of the Church in the Plantations; And that the same is a necessary Encouragement, considering that few Men of Fortunes, who are able to purchase

purchase Books for themselves, will go into such remote Parts.

3. By what goes before it may also appear, That meerly the settling of LIBRARIES in the several Parishes of each Province will require a very considerable Fund, Fifty Pounds worth of Books being the least that can be suppos'd requisite to enable a Minister to discharge the Duties of his Function. Besides that, in the the Chief Town in each Province it would be requisite to have a Library of more Universal Learning, for the Service and Encouragement of those who shall lanch out farther in the pursuit of Useful Knowledge, as well Natural as Divine.
4. Besides LIBRARIES of Necessary Books in Divinity, for the Use of the Clergy, it will be requisite, in order to propagate Christian Faith and Manners, to furnish the respective Ministers with some Numbers of Bibles, Catechisms, Common-Prayers, and other Practical and Devotional Pieces, to distribute *gratis*, especially in poorer Families.
5. It will be farther requisite to have free Schools erected at leastwise one in every County, for the Education of their Children: and it would in a more especial manner, become the Professors of so Excellent a Religion as ours, to have a Provision made in one or two Schools at leastwise, in every Province, for the Instruction of half a dozen *Indian* Youth, to be sent afterwards amongst their own People, to civilize and convert them.

Thus, in short, I have endeavour'd to give a *General View* of the State of the *Plantations*, with respect to Religion,

gion, and to hint at what is wanting to promote it: And from this very slender View how easie is it to see, and with what Indignation can we behold, how many *English Colonies* there are, the Trade of one whereof is sometimes computed to be worth 500000 *l. per Annum* to this Nation, in which there is no *Church*, nor *Preacher*, nor *Publick Worship*, nor *Sacraments* administred. The *Mahometan* does not so little regard his *false Prophet*. He no sooner gains any new Province, but he erects his *Moschs*, and places the *Crescent* upon the top of them, to intimate that his Religion shall increase, or it is not his fault. And the *Papists*, we do well know, spare no Cost in sending their *Missions* into all the parts of the known World. And it is very worthy our Notice, that the *Dutch East-India Company* do Yearly expend, and that with great Success, 15000 *l. per Annum* in the *East-Indies* alone, for the Maintaining and Propagating the Christian Faith. And now, that so little should be done, so much as to preserve in Being that *Pure and Undeild Religion* which we profess, even in those Colonies of *English Men*, from whence the whole Kingdom has been so much Enrich'd, as well the *Gentleman*, by the Advance of his *Rents*, as the *Merchant*, by the Increase of his *Stores*, and the *Mechanick*, by the Vending of his *Manufactures*, is truly an amazing, as well as a melancholy Consideration to such as have any true Love to God, or the Souls of Men.

But, alas! how few are there amongst us who do in the least reflect upon, or at all value the inestimable Advantages which, above the rest of the World, they enjoy by being Christians? It is now an indifferent thing with many what Religion Mankind is of; so that, according to those Men, the Son of God did in vain descend from Heaven; and that grand Dispensation of the Gospel, and that Mytery of our Redemption, the Wis-
dom

dom and Goodness of which the Blessed Angels do with Admiration adore, was to little purpose, and might have been as well spar'd, for that the Heathens are in as good a Condition as we. Nay, *Christ Crucify'd* is now become, as well as formerly, to some, a *Stumbling-Block*; to many, *Foolishness*, even the Subject of their Ridicule and Raillery. And these cannot but be look'd upon as Ominous presages of some heavy Judgments upon us; for as an ingenious Person doth singularly well observe, *Whenever a Country loses that Reverence that is due to Religion, and the Laws, we may safely pronounce that its Ruine is not very distant.*

And as Contempt of Religion and the Laws is a sure mark of a declining Nation; so new Colonies and Societies of Men must soon fall to pieces, and dwindle to nothing, unless their Governours and Magistrates interpose, to season betimes the Minds of such a new People with a sense of Religion, and with good and vertuous Principles.

Disc of the
Trade of
Eng. Part
II. p.265.

These are Sentiments, I know, quite different from the Politicks of some Men, But those who heartily believe God and his Providence, are firmly perswaded, that the Happiness and Well-being of any People does advance or decline, in proportion to the Supports that are given, and the Regards that are paid to *True Religion*.

And I must with Gratitude acknowledge, that some such I have met with in the Prosecution of this Design, which I have engaged in, for the *Plantations*, or else the Expence, as well as the Fatigue, had been wholly insupportable. But as what has been hitherto done, does but let me into the View of so much more, which is still wanting to Propagate and Maintain Christianity in those Parts, so after that my Expectations of a more

Publick Provision for this great Work have fail'd me, I must again renew my Applications to such Pious Persons who have a just Value of the Worth of their own, and others Souls. And if the following Discourse upon the Nature and Excellency of this kind of Charity above all others, shall contribute any thing to promote the Design, I shall obtain an End, to accomplish which I could be content to sacrifice my Life, with the Remainder of my small Fortunes; and those worthy Persons will doubtless find it upon their Accompt, when to be found a good Steward, to the Honour and Glory of God, of the Talents which He has given, will afford them those superlative Degrees of Joy, which are beyond the Imagination of us here below to conceive, and which therefore the following *Discourse* does not pretend to much as to shadow.

D A N.

PROPOSALS

For the Encouragement and Promoting of Religion and Learning in the Foreign Plantations; and to Induce such of the Clergy of this Kingdom, as are Persons of Sobriety and Abilities to accept of a Mission into those Parts.

WHEREAS *the Propagation of the Christian Faith, and the Increase of Divine Knowledge, amongst all sorts of Persons in His Majesty's Foreign Plantations, are the Wishes, Desires, and Prayers, of all Pious and Serious Christians, and such as are zealous of God's Glory, and the Salvation of Mens Souls.* AND WHEREAS *that Blessed Work, next under God, does principally depend upon the Abilities of the Clergy in those Parts; the Exemplariness of their Lives, and their Industry in Teaching others;* WHEREAS ALSO *the Clergy, that are already in the Plantations, as well as those who are to be sent thither, cannot (Humanly speaking) be so capable of Informing themselves, and of Instructing others in the design of Christianity, in the Nature of the Covenant of Grace, in the Meaning and Importance of the Articles of our most Holy Faith, and in the Nature and Extent of all Christian Duties, without the Assistance of some good Commentators upon the Holy Scripture; and one, at least, or more of those Authors, who have best treated upon each, and every of those Points.* WHEREAS ALSO *for the supply of that Want, Men of Parts and addicted to Study, will hardly be induced to leave the Expectations they may have of better Encouragement*

ragement and Improvement in their Native Country, to go to remote Parts and Climates less agreeable, without such Advantages, as will over-balance all Considerations inclining 'em to stay at home; and, especially, not without a competent Provision of such Books, as are necessary for their Studies in those Places where they are to serve: (Few of them that go over from hence, being able to furnish themselves with so many Books as they shall need.) AND LASTLY, WHEREAS Insufficiency and Scandal in the Clergy of those places, in all probability, would be most successfully prevented both in this and future Ages, should every Parochial Minister in the Plantation have a sufficient Library of well-chosen Books, of all those kinds before-mentioned, in which he might spend his time to his own Satisfaction, and with Improvement and Profit to himself and others.

TO PROMOTE THEREFORE so Blessed and Noble an End, as the Propagation of Christian Knowledge in those Parts; and as well to encourage those who are there already employ'd in the Ministry; as also to invite over other able Ministers, and to furnish both, with proper Means for accomplishing so good a Work; IT IS HUMBLY offered to all that are hearty Well-wishers to the Souls of Men, and the Honour of their Saviour, to consider, and as they shall see Cause, to favour these Proposals following.

1. THAT a Draught having been made of what particular Books are judg'd most immediately and necessarily Useful, for a Parochial Minister, wherewith he may be sufficiently enabled both to inform himself, and to instruct others, in all the Necessary and Essential parts of Christianity; so many of such Libraries be sent for that purpose, one to each Parish in the Foreign Plantations, particularly those of Mary-Land, and farther as the Fund to be raised shall enable.

2. THAT every Parochial Library shall be Affixed in a decent and large Room of the Parsonage-House of such Parish, there to remain to the sole Use of the Minister thereof for the time

time being, unto all future Generations, and to be as UNALIENABLE as any other the Rights and Dues of the Church, which are Ascertained by Law.

3. THAT in Order to the Preservation of every such Library to succeeding Ages without loss (as far as can be Humanely provided in any thing of that kind) there be made an exact Catalogue of the Books belonging to the Library of each Parish; and that every such Catalogue be fairly written in four Books of Vellum provided for that purpose: The first whereof to be left with the Lord Bishop of London for the time being; a second with his Commissary, or some chief Clergy-man in every of those Plantations where such Libraries are provided; and a third to remain in the respective Libraries themselves; and a fourth to be deposited in the Vestry of each of the said Parishes.

4. THAT the COMMISSARY be obliged, at least once in three Years, Personally to make a Parochial Visitation; And then, besides the Charge of his Duty in other respects, that it be incumbent also upon him, particularly to Inspect the Parochial Libraries, and to see that none of the Books be imbezell'd or lost: And that the Church-Wardens of each Parish be also obliged, every Year, before the Visitation, to inform themselves in what Condition the said Books are, and to Present accordingly at the Visitation.

5. THAT for further Security to preserve them from Loss and Imbezement, and that they may be known where-ever they are found; in every Book, on the one side of the Cover, shall be Letter'd these Words, SUB AUSPICIS WILLIELMI III. on the other side the Name of the Parish to which these Books do belong: EX GR. E. BIBLIOTHECA ANNOPOLITANA: F. BIBLIOTHECA BOSTONIANA.

6. THAT the Minister of each Parish, his Heirs and Administrators, may be obliged, by Virtue of an Act of Assembly provided and made for that purpose, to make good what Books shall be imbezelled or lost by his Fault.

MEANS of obtaining such Parochial Libraries.

1. **T**hat Application be made to the Nobility, Clergy, and Gentry, for their Charitable Contributions to so Pious a Work; and especially that the Merchants and Traders to the Foreign Plantations be earnestly call'd upon, as Persons principally concern'd, to encourage this Design: It being most reasonable to expect, that in Gratitude to God, and the Inhabitants of those Plantations, the more plentifully they have reaped of their Temporal Things, the more liberally they should sow to them in Spiritual Things.

2. That Application be also made to such learned Authors as are now living, that they would bestow some of their own Books, which shall be judged useful to the Purposes aforesaid.

3. That, for the general Satisfaction of those who have advanced either in Books or Money to so pious a Design, a full Account shall be published what Books have been given, what Sums have been obtained, and how the same have been laid out to the designed Ends.

Lastly, In Gratitude to the Benefactors towards this Pious Design, all those whether they be Publick Societies, Companies, or Private Persons, who shall Contribute any thing thereunto, shall have their Names and respective Sums; And the Authors shall have the Numbers of Books given by them, transmitted to Posterity, by being Registred in a Book kept for that purpose in each of the Libraries.

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We look upon this Design, as what will very much tend to propagate Christian Knowledge in the *Indies*, being it will, in all likelihood, invite some of the more studious and virtuous Persons out of the Universities, to undertake the Ministry in those Parts, and will be a means of rendering them useful when they are there: And therefore as we ourselves have contributed chearfully towards Promoting of those Parochial Libraries, so we hope that many Pious Persons will be found, who, out of Love to Religion and Learning, will also contribute thereunto.

*Tho. Cantuar.
Jo. Ebor.*

*Hen. Lond.
Nat. Dunelm.
W. Cov. & Litchfield.
Tho. Carlisle.
Gilb. Sarum.
Humph. Bangor.
Edw. Worcester.
Sy. Eliensis.
Gilb. Hereford.
Jo. Norwich.
Edw. Gloucester.
Jo. Chicester.*

*Nar. Dublin.
Cassall.
Ossery.*

BY the Foregoing View, it may partly appear, what Provision is wanting in the *Plantations* to promote Christianity, and by the Proposals is signifi'd one of the most effectual Methods to provide for it, by means of a Studious, Learned, and Sober Clergy: And it is presum'd, that many may more willingly become Assistants to the Design, when they shall understand what is already done towards the Promoting of it. And what farther Measures are now taken to accomplish and perfect it.

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As to the first then, by the Benefactions of Pious Persons of all Orders and Ranks, there are Two thousand four hundred Pounds worth of Books sent into the Plantations, whereby Thirty Libraries have been already advanc'd, and some of them to a considerable Perfection, (one Decad of which will be speedily Printed) and a Foundation is also laid by some few Books, of 70 Libraries more, which it is hop'd will also grow up, now that so many Presidents are given, and such worthy Gentlemen have been so kind to take their Share in soliciting that Affair, when I shall be gone.

And these are the Measures by which alone I can hope to have a Design so full of trouble, and of such great Charge, to be ever accomplish'd. As for my own part, I have labour'd in it full four Years my self. And if any thing worth so much Fatigue and Expence has been done in it, I am to thank God I did not foresee the half of that Fatigue and Expence which would attend it; for if I had, I much doubt whether I should have had the Courage ever to undertake it. But now that so many Persons both of Figure and Character are found, who will put to their Shoulders, I shall not doubt, under God, of that success which will compensate for the undue Reflections which I have suffer'd for not going sooner, (and that mostly from those who did least forward the Design for which I go at all) when my stay was solely to that End, that after having left no Stone unturn'd to provide other ways and means, I might find out such Persons as are both able, and willing to carry on what is yet but begun.

And now these being the Gentlemen to whom I owe so much, it is not to be wonder'd that I should pay the greatest deference to their Commands; and therefore since they think it may be a great Encouragement to many, to favour the Design, when they shall understand how gratefully and honourably it has been acknowledg'd, even by the General Assemblies of the Provinces abroad, to whose use these Libraries have been sent, I could not dispute a Compliance with their Desires, that I would print the Letters of Thanks which I receiv'd from the Governor, Council, and Assembly of Maryland, as also from Carolina, upon that account; and they are as follows.

Port

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Port Annopolis in Mary-Land,

June the 11th. 1697.

Reverend Sir,

WE Return you our humble Thanks for the Libraries we understand you are taking Care to Collect for us, which we are sensible will be the best Inducement to Pious and Sober Ministers to come, and live amongst us: And will be the Cause of such Education to be given, both to our own People, and Native Indians, as will best promote the Interest of Religion, and Morality in this Province.

We hope our present Incapacity of making such Grateful Returns as we ought for so great Favours, will be no Hindrance, or Impediment, to your good Resolutions of coming to us. And, when God enables us, we shall not fail to express our Gratitude, to the best of our Ability. We have not any Thing at present to assure you of, other than the Commissary's Office; which, in Concurrence with his Excellency, our Governour, we have desir'd and pray'd may be appropriated to you. But are not without Hopes, that in a small time some favourable Opportunity will offer it self, whereby we may farther testify our Value of your great Merit.

S I R,

Your oblig'd humble Servants,

Thomas Laurence, Secretary, in behalf of
His Majesty's Council.

Kencelm Cheseldyn, Speaker, in Behalf of
the House of Delegates.

For the Reverend Dr. Bray, at
the Lord Almoner's Lodgings,
Whitehal.

Charles.

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Charles-Town in South Carolina

November the 25th. 1698.

Reverend Sir,

WE esteem our selves so much oblig'd to you for the kind and generous Present of so considerable a part of our Publick Library; that we thought we could not express our sense of your Favours so properly any other way, as by thus returning you our hearty, and united Thanks, as we are the General Assembly for this Province of Carolina. Sir, we hope it will be of General Good to us, as we are well assured it was your design it should; and we cannot but now think it our Duty, to make it our Endeavours to encourage Religion and Learning amongst us, according to the best of our Ability, seeing that your self (though a Stranger) have been so kind and generous, as to set the first step towards the promotion of so Good and Necessary a Work.

Reverend Sir,

Your most Humble and Oblig'd
Servants.

In behalf of the Council,
Joseph Blake, Governor.

In behalf of the Commons,
Jonathan Amory, Speaker.

To the Reverend Dr. Thomas Bray,
at my Lord Almoner's Lodgings,
at Whitehal, London.

Dan.

D A N. XII. 3.

They that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.

THIS, and the two preceding Verses are a Prophecy of the future State of the Church, at the two great Advents of our Saviour to it. In the *first* Verse is foretold, what dreadful Distresses and Difficulties it should struggle with. In the *second* and *third*, are declar'd, what inexpressible Rewards will Crown the Labours of Christ's Faithful Servants, especially of those who have been Instrumental in the Instruction and Conversion of Mankind. *They that be wise, or Teachers, or Instructors, as some render it, shall shine as the, &c.* In my Enlargement upon which Words, I shall do these four things.

First, *I will shew you what is meant by turning many to Righteousness.*

Secondly, *Who they are that have, whose Duty yet it is, and who may still be said to turn many to Righteousness.*

Thirdly, *That it will be found one Day the highest pitch of Wisdom to have been Instrumental in this Blessed Work.* Because,

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Fourthly,

Fourthly, and Lastly, *Such shall be the most gloriously Rewarded. It is they that shall shine as the brightness of the Firmament, and as the Stars for ever and ever.*

And, *First*, I will shew what is meant by *turning many to Righteousness*. Now *Righteousness*, in the strictest sense of the Word, does denote only one Verrue amongst the whole train of Christian Graces, namely, Justice and Equity betwixt Man and Man. But in its more comprehensive Acceptation, (and so it is generally to be understood throughout the Scriptures) it does import no less than the whole of that Religion, which will render us accepted by God, and in which, if we be found, when we come to die, God will pass a favourable Sentence upon us at the Day of Judgment.

And such a Righteousness, as it is now fixt, and stated under the Gospel, consists in this, that in the first place we *Renounce the Devil and all his Works*, that is, abandon the Service of that Arch-Rebel the Devil, and detest and forsake all his Works of Sin. He having himself most ungratefully Revolted from God, has not only carryed whole Legions of fallen Angels into a cursed Rebellion against their Creator, but has drawn off the far greatest part of Mankind into the same wicked Apostacy with himself; insomuch, that divide the whole Earth into thirty Parts, it is computed by skilful Geographers, that nineteen of it are Inhabited by Idolaters, that is, Men ignorant of the true God; and in effect Worshippers of Devils: Not to say what Idolatrous, and other destructive Heresies he has brought into Christendom it self; and even in those Churches of Christ where God is best known, the Christian Faith the best understood, and Christianity profess'd in its greatest Purity; It is a sorrowful Consideration, how
much

much the Works of the Devil, Magick, Sorcery, Lying, Perjury, Uncleanness, Murder, Rapine, and Violence, and indeed, all manner of Wickedness, are confidently and openly committed and avow'd. And now a most considerable part of that Righteousness we are here upon consists in this, That we abandon the wicked Party of Satan's Adherents, either Foreign or Domestick; and that being list'd in the Service of the true God, Father, Son, and Holy Ghost, we give up our selves to his Government and Obedience. And this is that so material a part of Righteousness, call'd *Repentance from dead Works*, Heb. vi. 1.

A second part of this Righteousness is Faith, that is, the Knowledge and Belief of God in his Nature and Attributes, and a firm practical Belief of Christ the *only Begotten Son of God*, as the great Mediator betwixt God and Man, who, to that End, having took upon him our Nature, was Invested with the threefold Office of a *Prophet*, to Instruct us in the way to be Reconciled to God; of a *Priest*, to satisfy his Justice for all our past Offences; and of a *King*, to Conduct and Govern us; and finally to Reward us for all our Services. *This also is Life eternal*, or another part of that Righteousness for which we shall be Rewarded with Life Eternal, *Thus to know thee the only true God, and Jesus Christ, whom thou hast sent*, John xvii. 3.

A third is, to Obey God's *Holy Will and Commandments*, and to walk in the same all the Days of our Life, that is, having abandon'd the Service of Satan, and yielded our selves up to the Faith of Christ, the Completion of our Righteousness will be this, to live the remaining part of our Lives to the Honour of God, by paying him a faithful Obedience to all his most Just and Righteous Commands. And *Blessed are they who do his*
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Commandments, for they only shall have right to the Tree of Life, Rev. xxii. 14. Thus, in short, you see the state of that Righteousness, upon the account of which we shall be justify'd and sav'd.

And now it will be easie to understand, what it is to *Turn many to Righteousness*. And in the highest and most exalted sense of the Phrase, it is to Reduce whole Provinces under the Obedience of God. It is to rescue that unhappy part of Mankind, which have for so many Ages past, labour'd under the Tyranny of Satan; it is to reduce them to the just and happy Government of their rightful Lord and Master Jesus Christ. It is to Instruct those Dark Corners of the Earth, in which the Light of the Gospel has not yet shone, or but very dimly: It is to enlighten them with a full and bright Knowledge of their Creator, Redeemer, and Sanctifier. And it is lastly, to render them obsequious Servants to a just and holy God, *whose Service is perfect freedom*: It is, I say, to divest them of that Inhumanity, Savageness, and Brutality, whereby they are Beasts of Prey to each other, and to stamp upon their Souls that lovely Image of God, consisting in Knowledge, Faith, Love, and Purity, whereby they will become Angels, nay, Gods, one to another. This is to *Turn many to Righteousness*, in the highest sense of the Phrase: But in a lower, yet a very noble sense, it is to be any ways Instrumental in the Instruction and Conversion of any Considerable number of Souls in any part of the World, as well within the Christian Pale as elsewhere: Within the Christian Pale, I say, where, God knows, there is still that Ignorance, Profaneness, and Immorality, which loudly *call for more Labourers into the Vineyard*, to carry on to Perfection the Information and Conversion of Christians. And in both these Senses.

Secondly,

Secondly, *Who they are who have heretofore, whose Duty yet it is, and who may still be said to Turn many to Righteousness*, is the second thing I propos'd to shew you. And here we are to consider, that as the Apostacy of Mankind from God began soon after the Creation, so God had his Ministers from the very beginning contesting with the Powers of Darknes, and with all possible Application rescuing Mankind out of the *Snares of the Devil*, as *Abel, Seth, Enos, and Noah*, before the Flood; which last for his eminent and painful, though unsuccessful Services in this great Work, was call'd the *Preacher of Righteousness*, 2 Pet. ii. 5.

Nor did either the Occasion for the like Preachers of Righteousness cease, even after the dreadful Destruction by an universal Deluge; nor was God afterwards wanting to his own Honour, or the Good of Mankind, in sending his Prophets and Priests to be Preachers of Righteousness to a wicked World.

It was but very few Centuries after the Flood, that the whole Earth was again Revolted from God, and overspread with Wickedness; and it was not without a constant Succession of Priests and Prophets, as well as of Mercies and Destructions, that the Divine Providence did secure one only Nation, the *Jews*, in their Allegiance to him. And yet even these his *peculiar People, This Holy Nation*, in process of Time, had so corrupted themselves, that *their very Righteousness was as filthy Rags*, *Isai. lxiv. 6.* And both their Principles and Morals were so far debas'd, and the most demure and precise amongst them, the Scribes and Pharisees, so defective in both, that our Saviour told his Disciples, *Except their Righteousness should exceed the Righteousness of the Scribes and Pharisees, they should in no wise enter into the Kingdom of Heaven*, *Mat. v. 20.*

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And now when the Defection of Mankind from God was become so Universal, that it was time for him, either utterly to root out from the face of the Earth, all the Inhabitants of it, or he had no other way but by some Miracle of Mercy to Reform it; Then did the Divine Goodness, which always inclines him to the most Merciful part, chuse to send an Ambassador Extraordinary to propose Terms of Reconciliation, and to invite Mankind home to God. And accordingly, *God, who at sundry Times, and in divers Manners, spake in time past unto the Fathers by the Prophets, did in these last Days, (or in the last great Age of the World) speak unto us by his Son, whom he appointed Heir of all things, by whom also he made the World,* Heb. i. 1, 2.

And here, how without Wonder and Astonishment, can we behold, with what prodigious Zeal, Application, and Industry the Blessed Jesus set upon the great Work of Reforming Mankind. It was *his Meat and Drink to do the Will of him that sent him*, and accordingly he continually went about doing Good, both to the Bodies and Souls of Men. To their Bodies, by Healing them of all those manifold and mighty Distempers that had then invaded them: To their Souls, by Curing them of those most fatal Maladies of all, their Sins; to rid them of which, was so much the main and principal Design of his coming into the World, that from hence he was denominated a Saviour to it; *And they shall call his Name Jesus, for he shall heal his People from their Sins.* But the Original cause of all their Miseries, both Bodily and Spiritual, proceeding from the mischievous Enmity of Satan, he did with the utmost diligence pursue that Rebel, driving him out of the Bodies and Souls of Men; both which he had so universally Usurp'd, and did at that time so cruelly Tyrannize over.

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And that he might at length be utterly dispossest of all his Dominion, and that no Corner of the Earth might be left him to exercise his Tyranny upon, when the Blessed Jesus was leaving the World himself, in pursuance of that *Power which was given to him in Heaven, and on Earth*, he Commission'd his Apostles to prosecute the glorious Conquest over the Devil, and all his Works, which he had begun, *commanding them to go, and disciple all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and Teaching them to observe all things whatsoever he had commanded them, promising to be with them always, even unto the end of the World*, Matt. xxviii. 18, 19, 20. And so faithful were they in the Execution of their Trust, that they soon dispers'd themselves into the utmost parts of the Universe, so that not an Age had past, till *their Sound went into all the Earth, and their Words unto the Ends of the World*, Rom. x. 18. And thus you see who they are that have heretofore *Turn'd many to Righteousness*.

But who those are, *whose Duty yet it is, and who may still be said to do the same*, remains to be consider'd, and may God enable us to find them out.

And, *First*, This is a Work incumbent upon every Christian Church and Nation; but ought to be the Concern and Care of none more than ours, and can never be more seasonably set upon than at such a juncture as this. I say, to consider. and assist in the best Methods of *Turning many to Righteousness*, ought to be the Care and Concern of every Christian Church and Nation; and this out of a grateful Return for that Blessed Light of the Gospel which has shone amongst them, by which Christians are, or may be, (if they suffer themselves to be regulated by the Rules of Christianity, which so directly tend to render both private Persons

and publick Societies happy) by which Christians may be, I say, so much distinguish'd from the deplorable State of those Barbarous and Savage Nations, where Ignorance of the True God and Religion overspreads their Country. Nothing more naturally diffuses its self than Light, and how prodigiously ungrateful would it be for a People themselves enlighten'd, not to spread that to all Mankind which was given them to shew others, as well as themselves, the Way to God, and their Happiness!

But especially this is a Care and Concern incumbent upon such a Church and Nation as ours. A Church so pure in its Doctrine, and so Heavenly in its Worship, as in that respect is the fittest in the World to be the Model to the New Acquisitions which shall be gain'd to the Church of Christ. But, alas, that it should be ever said, that another Church, whose Religion is so sadly corrupted by *Paganish* Superstitions, should yet be ten thousand times more Zealous, in banishing Infidelity and Paganism out of the World than ours is!

And it is a Work in Gratitude due from such a Nation as this: A Nation so enrich'd by the Commerce and Commodities of so many Barbarous and Pagan Countries. Surely, *since we have in so plentiful a manner been made partakers of their Carnal Things, it is our Duty also to Minister to them in Spiritual Things.*

And such a Work surely can never be more *Seasonably* promoted by any Church or Nation, than at such a juncture as this. What has made up so great a part of our Devotions, for some Years past, as our Thanksgivings for the little less than Miraculous Deliverances we have receiv'd, in the Preservation of our Religion and Liberties?

And when had this our Preservation so glorious a Completion, as at this time? and so solemn an Acknowledgment

ledgment paid to Heaven for it, as lately in this Place? But what fullsome Hipocrisie would it be to thank God with such seeming Devotion, for the Preservation of a Religion we do not in the least Value? Or, How can we be thought to Value it at all, if when it is in our Power to extend the Christian Pale so far as we may, and to the bringing into it so many Thousand Souls, over whom we have an absolute Dominion, should we yet take no Care about it?

Secondly, Those whose Duty it is in a more peculiar Manner than others, to *Turn many to Righteousness*, are the Ministers of Religion; I say, in a more *peculiar Manner* than others; for we are not only ordained and separated for this Work, but the Instructing, Inlight'ning, and Informing of the World, which is the Foundation of all Righteousness, is peculiarly the Pastors Province. I do call the instilling of Divine Knowledge into the Minds of Men, the *Foundation of all Religion*: For why? Knowledge of the true Nature of God, and of all the parts of that Religion which is to be paid him, is a necessary Guide and Director to all Vertuous and Religious Practice, it being the same thing to the Soul, as the Eye is to the Body. Nor is Divine Knowledge necessary to Mens living Vertuously, only as it is a Guide and Director to us so to live, but it is requisite also, as it is the Principle and Reason whereon all vertuous and worthy Deeds are to be founded; insomuch, that a thing which is otherwise well done, if it be not done *knowingly*, but ignorantly, will not be imputed by God, nor Man, as a vertuous and laudable Action. Nay, the chiefest of all Divine Graces, if it be not acted out of a through Knowledge of the Nature of God, and of true Religion, will e'en become, for want thereof, the Blackest of all Sins: as *Zeal*, when not guided by Knowledge, will

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easily be transported to Cruelty and Murth. What shall I say? The want of thoroughly understanding the true Nature of God, and the Nature and Design of the Christian Religion, is the only Cause of all that Superstition which is in the World; of Superstition, I say, than which there is not a more grievous Malady that can possibly infect the Souls of Men, so as to render them more troublesome to themselves, more mischievous to the publick Good and Welfare of the Church, and to act more dishonourably and provoking to God. In short, it is Ignorance which is the Natural Parent of that Atheism and Infidelity so rise amongst Men; and indeed, not only of that, but of all other Vices and Wickednesses whatsoever.

And now it is the great Duty of the Ministers of Religion, to remove from the Minds of Men that Ignorance of Divine Things, which is the cause of all their Miscarriages; and to instill into them those Doctrines and Religious Principles which are the Fountain of all their farther Righteousness. This we are to attend upon, by *Catechising*, and *Preaching*, and *Conference*, and whatever Methods can be thought most successful and effectual in the Instruction of Mankind; and those who shall best instruct their People, shall most effectually *Turn many to Righteousness*: And therefore,

Thirdly, Those Persons will be reputed to have no small share in this Blessed Work, who have put the Ministers of God in a Capacity of so instructing his People, by making a provision for the Acquisition, Maintenance, and Propagation of Christian Knowledge. Such are those who have been the Founders of Churches, Schools, Colleges, and Libraries. And here, not to speak of the excellency

cellency of such Charities, which directly tend to the Everlasting Happiness of the Souls of Men, and which must be as far beyond what terminate only on this Mortal Life, as the Soul is more Excellent than the Body; and as an Eternal is to be preferred to a Temporal Felicity. But not to insist on this: The Advantage of being thus Instrumental in *Turning many to Righteousness* lies here; That it is not only in the present Generation, that such are thus servicable to the Souls of Men, but in all Ages to come, and when they shall be long dead, they will yet speak, and so speak as to have a Share in all the Conversions, which shall be made by Vertue, and through the Assistance of that Stock which they have laid up for the promoting of Religion and Learning.

And especially, the Erecting of Libraries of necessary and useful Books in Divinity, is of all others a necessary Provision for the Propagation of Christian Knowledge. For why? *The Priests Lips should preserve Knowledge, because the People are to seek the Law at his Mouth*, Mal. ii. 7. And the Measures of Knowledge a Minister is to be Master of, must be necessarily such as shall enable him to give his People an entire view of the whole Scheme of Christian Doctrine in that Connexion, wherein one part of it depends upon another, and for want of which, the Generality of Christians are so ignorant of the true Nature and Design of Christianity. Farther, a Pastor must thoroughly understand the Nature, Terms, and Conditions of the Covenant of Grace, and the Nature of Christ's Mediation, through which it was obtain'd. More particularly yet, he must be able clearly to explain, and fully to prove each Article of his Christian Faith; many of which not being obvious to our Natural Reason, but capable of Proof only from the Scriptures,

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he must be well vers'd in the Language, and Manner of Speaking of the Holy Pen-Men, before they can be so explain'd and prov'd. And he must be able to state exactly the Nature and Extent of Christian Duties, which Knowledge depending upon a right Understanding of the Nature, and different Obligations of all those many sorts of Laws, Natural, Divine, and Humane, which regulate and direct our Duties. This is a part of Knowledge as extensive as it is necessary.

All which Premises being duly consider'd, and withal, that we cannot now work Miracles, and that *Inspiration* is no part of our Talent ; but that we are left to the ordinary means of converting the World ; *namely*, the Common Measures of God's Holy Spirit accompanying our hard Study : It must therefore clearly follow, that those Persons will be reputed to have no small share in this Blessed Work, who shall lay such a Foundation of Christian Knowledge, as without which, humanely speaking, it is not possible the Pastors of Christ's Church should feed their Flock with necessary Instruction.

Thirdly, And now I am to shew you, *That it will be found one day the highest pitch of Wisdom to have been instrumental in this Blessed Work of Turning many to Righteousness.* It is the part of Wisdom to propose to it self a good End, and then to pursue it by due and proper Means. And proportionably, as the End is more or less excellent, and the Means more or less adapted to carry it on ; in the same degree is a Man's Wisdom to be judg'd greater or less with relation to it. Now here the End is incomparably excellent, beyond any other that can be nam'd. For why ? To *Turn many to Righteousness* is, in effect, to consult, and that in the highest Manner, the Honour

Honour and Glory of God, and the greatest Good and Happiness of Mankind, than which nothing can be thought of, more Excellent. *To Turn many to Righteousness*, you have also seen, is to dispossess Satan of an unrighteous Usurpation he has made upon God's Dominion over his own Creatures, and it is to reduce them under the Government of their Rightful Lord and Master. And can any thing be more glorious than such an Achievement? And it is so to rectify the corrupt and sinful Nature of Men, and to bring them under the Direction of such Laws, as alone can make them happy: And what is it to be a Benefactor, if this be not?

Nor can any Means be more worthy and great, and better fitted to the Purposes propos'd than those we have consider'd. For let the whole Nation, let the Clergy, and such as have Wealth and Substance, set heartily about it, and the Work is done.

This, in short, is to be *wise to Salvation*, and alas! what is the Wisdom of this World in comparison with this? What an Ideot is *David's Fool*, who when he might *make to himself Friends in Heaven of the Mammon of Unrighteousness*, heaps up to himself Riches, not knowing who shall gather them? And who is wholly solicitous to find out some one, from whom he might call his Lands after his own Name, (fondly thinking, that by this means his Houses shall continue for ever, and his Dwelling-Places to all Generations). When by such Charities to the Souls of Men, as have been mentioned, he might provide that his Name be written in the Book of Life. Which brings me to the last thing propos'd; and shews, that to *Turn many to Righteousness* is the highest Wisdom, because that,

Fourthly, *Such will be the most Gloriously rewarded.* Besides, the Proposing of a Good End, and the Prosecuting

cutting of it by due and proper Means, there is something yet farther wanting to compleat the Wisdom of our Actions, and that is, to do all in the Prospect of an excellent Reward. And here, as the End, *viz.* the Glory of God, and the Good of Mankind, is the most transcendently Glorious, and the Means propos'd in order to accomplish it, are what do most become Christians in their several Stations, and according to their several Abilities; so the Reward that will crown all this, is here in my Text spoke to be such, as is not in the power of Words to express a greater. *They that are wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.*

And indeed, as of all other Sinners, those will be the most exquisitely punish'd, who shall any ways corrupt and deprave the Principles and Manners of Mankind: So of all the Righteous Servants of God, those will be exalted to the highest degrees of Glory, who shall be most industrious in the Instruction and Conversion of Men.

If any of all other Sinners, those will be the most exquisitely punish'd, who shall any ways corrupt and deprave the Principles and Manners of Mankind. Such as do sow ill Principles and do any ways discourage and discountenance Piety and Vertue, are said to *put a Stumbling-block, and to be an Occasion to fall in their Brother's way*, Rom. xiv. 13. And *wo to that Man* (saith our Saviour) *by whom the Offence cometh: For whoso shall offend one of the meaneſt of those that believe in him, it were better for him that a Millstone were hanged about his Neck, and that he were drowned in the depth of the Sea*, Matt. xviii. 6, 7. And a most emphatical Threatning this is to all those Wicked Instruments of Unrighteousness abroad in the World, who make it their Business, and seem to be intent upon this very thing. It is sad enough to have one self done or acted wickedly: But whosoever shall

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not only *break*, tho' it be *one of the least Commandments*; but shall teach Men so, he shall be called the least in the Kingdom of Heaven, Matt. v. 19. that is, none at all: He shall be cast out of it, and punish'd as one of those who are the greatest Enemies to it. There is in the Words a vast deal more to be understood than is express'd, as is usual, both in the Sacred Writings, and in profane Authors; so that the Case of those Men is most dreadfully and desperately bad, who by profane, atheistical, and lewd Discourse, or whatever other *evil Communications do corrupt good Principles and Manners*. But above all others, it is a dreadful thing to consider what will be the Doom of those Men, who by wicked Books, such as both *Atheists, Deists, Socinians, and Antinomians* do now, to the Reproach of our Church and Nation, daily publish amongst us. It is dreadful, I say, to consider what will befall such in the End. What Evil of this Nature is done only by Discourse, is but transiently bad, and may ruine the Souls only of some few of their unfortunate Companions. But the wicked Principles which are propagated by Books are lasting Mischiefs, from whence, as from a *Pandora's Box*, fly out those Plagues and Mortal Diseases that can never be recall'd, and will spread Destruction and Ruine amongst the Souls of Men to the World's End.

And indeed it is hard to say, what Measures of Repentance may be sufficient for those Men. The Repentance they must come to, or be everlastingly and immeasurably Undone, must be such as comes not under the ordinary Definitions given that great Condition of our Salvation. It is not a private Grief and Sorrow, nor barely an Amendment for the future, will be sufficient to reconcile such to God. But as the Dishonours done to the Great Creator, by their means, are never likely to end,

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but with the World; so the Reparations to be made for those kind of Affronts and Injuries to Christ's Kingdom must be by a Recantation as publick and lasting as the Nature of the Offence is. And the exacting of such a Repentance as this, I must needs recommend to you, *my Brethren*, who are entring to day into the *Ministry*, when-ever you are called to the Sick Bed of any notorious Atheist or Deist whatsoever. And this was the Resolution of a very eminent Bishop of our Church, in the Case of one of a considerable figure amongst them, after he had written his Book *de Veritate*. You are the Stewards of the Mysteries of God, so that you cannot, with Fidelity to your Great Master, dispence the Sacrament of Reconciliation to those, who have erected lasting Batteries against his Kingdom, till they themselves, by a like Publick Recantation, shall have pull'd them down with their own hands. So that you see the very Repentance of those, who shall *Turn many to Unrighteousness* is a hard and fearful Discipline. And what then? How much beyond the common Measures will the punishment of those amongst them be, who shall remain Impenitent? And indeed it is but reasonable to believe, that the Case will be vastly different betwixt those who have only in their own Persons transgress the Laws of God, and such who make a Party, and fight the Devil's Battels against Him. These Men must be supposed to be first at perfect Enmity with Him, and their whole Nature must be envenom'd against Him; and therefore it cannot be expected but that the *Fury of his Wrath*, and the very *Dregs of his Anger* will be poured out against such.

And now, if of all other Sinners those will be the most exquisitely punish'd, who shall any ways corrupt and deprave the Principles and Manners of Mankind; then, by parity of Reason, of *all the Righteous Servants of God*, those

those will be exalted to the highest degrees of Glory, who shall be most industrious in the Instruction and Conversion of Men; or shall lay the Foundation of Christian Knowledge, or Contribute toward the Promoting of it. For this we need no other Testimony than that remarkable place of *St. James, v. 20. Know, that he which converteth a Sinner from the Error of his Ways, shall save a Soul from Death, and shall cover a Multitude of Sins.* These Words speak such a Regard to the Charitable Endeavours of those who do any ways promote, or do Labour in the Instruction and Conversion of Sinners, that through the Merits and Satisfaction of Christ, (by which only it is that God becomes propitious to our best Performances) this kind of Charity will be had in no mean Consideration when God shall take Cognizance of our Sins and Failures. And if the Converting of one Sinner shall be so consider'd, what Glories will await those who *Turn many to Righteousness*? I cannot possibly express them in any higher Words than those of my Text, in which alone there is a force and lustre, like to the Rewards themselves which they bespeak.

And proportionably as the Assistances given to *Turn many to Righteousness* shall be most extensive and lasting; in the same measure we must suppose the degrees of Glory will be allotted to such Piety. And therefore, since, next to what the Apostles did by their personal Labours, and inspir'd Writings, to Convert Mankind to God, scarcely any thing can be thought of a more direct and immediate Tendency to the same Glorious and Blessed End, than to lay up those Magazines of Christian Knowledge on the Confines of Satan's Kingdom, out of which the Ministers of God's Word may be constantly supply'd, both with the Food of Souls, and with that Spiritual Armour wherewith they may carry

on the War with Success, so as at length to drive that Arch-Rebel out of those vast Territories he now possesses: It will therefore follow, that those pious Persons will most effectually consult their future Happiness, and provide best for an Exalted Glory, who shall expend most in fixing Libraries of necessary and useful Books in Divinity, in order to the Instruction both of Minister and People. Such indeed cannot be said, by so doing, to hazard their Persons in the Converting of Mankind, and so may not be entitled thereby to the Reward of *Martyrs* and *Confessors*. But however, they may be much more instrumental in *Turning many to Righteousness*, even than those who actually labour in the Work it self; because that, in effect, it will be *they* who shall *Preach, Catechize, and Instruct those* Parts of the World; as well in future, as in the present Age. It is they will be the Fountain, we shall be only the Conduit-Pipes through which the Waters of Life will be convey'd to the People: And therefore, except we shall bestir our selves very much, they will far out-strip us in the pursuit of Eternal Glory.

In short, Those who shall make such a lasting Provision for the Instruction and Conversion of any considerable part of Mankind, may, in so doing, be very well look'd upon as a sort of *Apostles* to those Parts of the World. And if so, we may conclude a great deal concerning the Degrees of Glory wherewith such shall be recompenc'd from that Promise of our Saviour to his Apostles, Matt. xix. 28. *Verily, I say unto you, When the Son of Man shall sit on the Throne of his Glory, ye also shall sit on Twelve Thrones, judging the Twelve Tribes of Israel:* For tho' we are not to conclude from these Words, that any besides the Twelve shall be exalted to the highest Degrees of Happiness, yet from hence we may clearly gather, that
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proportionably as persons shall approach nearest to the Apostles in Evangelizing Mankind, they shall be placed nearer and nearer to them upon the several Ascents, to the highest Stations in the Kingdom of Heaven.

Not that I would lessen the Hopes of Glory to you, *my Brethren*, who shall labour in this Great and Glorious Work, of *Gaining Souls to God*. No, but rather give me leave, with the great Apostle to the Gentiles, *Rom. xi. 13.* *to magnifie to you your Office*, who are entering to day upon the Sacred Ministry, and some of you in order to a Blessed Mission. And you have this Advantage of all other Professions of Men, that whereas others, by a due discharge of the Duties of their proper Calling, can only become Righteous themselves, you, in the due Exercise of your Ministry, will *Turn many to Righteousness*; so that whilst other Christians can expect only the common Rewards for well-doing, you may promise your selves, upon the Performance even of the ordinary Duties of your Function, to be extraordinary recompenc'd. And the Reason is this, because the Good that you will do is doubly and trebly beneficial; for you will not only consult thereby your own Happiness, but will render your selves Benefactors to Mankind, and what is above all, will enlarge the Bounds of Christ's Kingdom.

I say you will render your selves Benefactors to Mankind. For why? the Religion you are to propagate and promote, is of such a Nature and Tendency, that were it heartily embrac'd, the most Wild and Savage of Men would become Innocent, Kind, and Sociable to one another; they would not hurt nor destroy in all the Holy Mountain. And it is prophecy'd, that this will be the Fruits of Christianity, when *the Earth shall be full of the Knowledge of the Lord*, *Isai. xi. 9.* And you will also, by a diligent Application to the Duties of your proper Calling,

ing, pull down the Kingdom of Satan, and enlarge the Bounds of Christ's Kingdom, or at least-wise encrease the Number of his faithful Subjects.

This will indeed engage you in great Conflicts with the Powers of Darkneſs and the Difficulties and Oppositions they and their Agents, the wicked Men of the World, ſhall give you, will call forth all your Courage and Prudence to reſiſt. But the greater are the Dangers and Difficulties, the more noble is the Vertue; and the greater the Vertue, the more glorious will be the Reward.

And therefore I cannot forbear to bleſs that Providence which calls both you and me into the Service of thoſe darker parts of the Church, where we ſhall have occaſion to do more Good than here we could be able, to conteſt with greater Difficulties, and thereby to entitle our ſelves to the chiefeſt Rewards. For as bad as it is to be Ambitious after Earthly Honours, it is nobly Vertuous, and Chriſtian-like, an Emulation to excel in the Favour of God, and in thoſe Stations of Glory which he will beſtow upon ſuch as ſhall exert themſelves in his Service. And to be inſtrumental *in bringing Light to them that ſit in Darkneſs, and in the Shadow of Death*, whether we conſider the Service, or the Recompence, has enough in it to ſatiſſie the moſt pious Ambition.

To conclude therefore in the Words of St. Paul, *1 Tim. vi. 12. Fight the good Fight of Faith*, that is, maintain and propagate the Goſpel againſt all Oppoſition, and live according to it; *lay hold on Eternal Life*, nay, ſtrive to excel in thoſe Achievements that ſhall entitle you to the chiefeſt Glories of it; for this is that *whereunto you are called*, and are now to *profefs this good Profeſſion* at an Holy Ordination *before many Witneſſes*.

A
Circular Letter
 TO THE
 Clergy of *MARY-LAND*.

Reverend Brethren,

IN Sincerity I speak it, It has been long my earnest desire to come among you, and it is not without very much trouble that I have not yet been able to do it. But as my stay has been solely in order more Effectually to serve you, so it will be imputed by none who know what I am doing, as a neglect of your Affairs, that I am not yet with you. I am now disposing of every thing for my Voyage, which I design to take in August next, and hope by the Permission of God, to be so early with you in Autumn, that I may be able to visit Parochially the greatest part of the Province before Winter.

I need not so much as intimate to you what Account from your respective Charges will be most acceptable to me,

me, for to my great Comfort many of you I know, and I have no doubt of any, but that of your selves you are mindful of every thing that belongs to your Duty. I do therefore hope to our mutual Satisfaction, I shall find the Churches all Built, and in as decent Order, as can be expected in so short a time from their Foundation. I promise my self to see your Congregations well frequented, God's Service duly performed, and your Flock full of Respects towards you, and both you, and them in a good Understanding with one another; the Youth constantly attending at your Catechising, and your selves never failing in that so principal a part of your Duty, as also in the frequent Administration of the Lord's Supper. And I doubt not but from those worthy Persons under your respective Cures, who have a just relish for the things of God, I shall receive a comfortable Account of your Vigilance over them, in visiting the Sick, in reclaiming the Vicious, in instructing the Ignorant, and in reducing the Erroneous; especially the Papists and Quakers which I understand are numerous amongst you.

I do not expect, my Dear Brethren, that success should flow in upon you, more than it has upon my own weak, but sincere and hearty Endeavours: I am not so unacquainted with the Malignity of the World, and the Opposition from the Kingdom of Darkness, as to expect at present that all we can desire should go on smoothly, and

according to our best Wishes. That is a state of things which God has not yet seen fit to Indulge to his Church, which has been scarcely known in any Age hitherto, to be otherwise than Militant. But this we may promise our selves from God's Assistance, that it is very rare but proportionably to our Labour, he does bless us with some success upon honest Minds, and what is wanting in that will be matter of Humiliation to our selves, and of Resignation to the Holy Will and Pleasure of God.

One Advantage indeed may have possibly been wanting, which we may both of us enjoy when I come amongst you, and that is the benefit of Mutual Counsel and Advice, which you could not hitherto be so happy in, your Infant Church not being yet dispos'd of into such Districts as are Necessary, where any Discipline or Order is to be maintain'd. To contrive this therefore shall be one of my first Cares, when I come into the Province, that we may frequently meet to consult together on the best Methods to promote Publick Good.

And since that as well the Success of our Publick Undertakings, as our own Personal Comfort, will very much depend upon the good Affection of those committed to our Charge, as I do earnestly recommend it to you to approve your selves to all, both by a Zealous Concern for their truest Good, and by a Prudent and Blameless Con-

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versation among them; so let me desire you to possess them with this Opinion of my self, That it is not Theirs, but Them, that I come so far to gain, being both to them, and you,

I earnestly desire to
be remember'd in
your Prayers.

Reverend Brethren,
Your Affectionate
Friend and Servant,
Thomas Bay.

London, June the
1st 1699.

